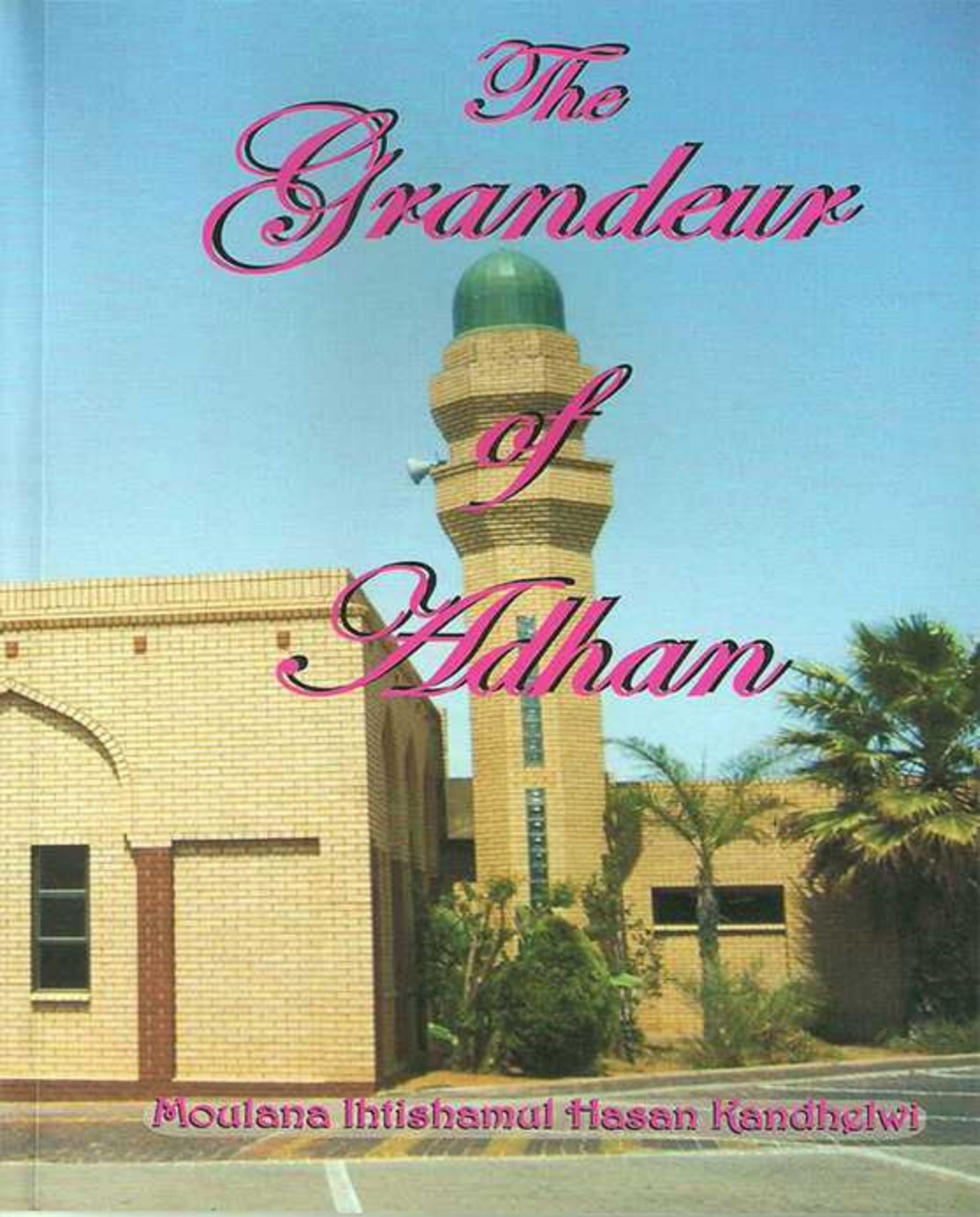
The Grandeur of Adhan



Moulana Ihtishamul Hasan Kandhelwi

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بسم الله الرحمن الرحيم

The

Grandeur

of

Adhan

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Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh

ص	s̲
ض	d̲
ط	t̲
ظ	z̲
عَ	á
عِ	í
عُ	ú
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in this book are as follows:

ﷺ	(Sallallāhu ‘alaihi wasallam) May Allāh send blessings and salutations upon him - used for Nabī ﷺ
عليه السلام	(Àlaihis salām) Salutations upon him – used for all prophets
رضي الله عنه	(Radiallāhu ‘anhu) May Allāh be pleased with him – used for the Sahābah رضي الله عنهم
جل جلاله	(Jalla Jalāluhū) The Sublime – used for Allāh Ta’ālā
عز وجل	(Àzza wa jall) Allāh is full of glory and sublimity
(رحمه الله)	(Rahimahullāh) May Allāh have mercy on him – used for deceased saints and scholars

بسم الله الرحمن الرحيم

الحمد لله وكفي وسلام علي عباده الذين اصطفي خصوصا علي سيدنا محمد المجتبي ومن بهديه المهتدي

Introduction

Salāh is an important obligation commanded by Allāh ﷻ. It is the highest form of earning the proximity of the Creator. All the actions related to salāh like adhān, iqāmah, imāmat etc. are the distinguishing features of Islam. Respecting and revering them is tantamount to respecting Islam.

However, due to ignorance of their original status, grandeur and virtue, they are not revered as they should be.

This booklet was prepared in order to fulfil this need so that one can at least be apprized of the majesty and sanctity of adhān and iqāmah.

The adhān is generally regarded as merely a call to salāh but in reality, the secret of the loftiness and elevation of the Muslims is concealed in it. The adhān is not merely an announcement for salāh but is in fact an open invitation to Islam five times daily in every place.

It is for this reason that the shayāṭīn (satans) flee from the sound of adhān. Satanic effects are removed and the limitless mercy of Allāh descends, the details of which you will find in this book.

Our final word is that all praises are due to Allāh ﷻ, the Lord of the worlds and salutations be upon the prophets and messengers.

Muhammad Ihtishāmul Hasan
17 April 1965

The Grandeur and Virtue of Adhān

بسم الله الرحمن الرحيم

الله أكبر كبيرا والحمد لله بكرة وأصيلا والصلاة والسلام على حبيبه خير الخلق دائما أبدا

Those factors which are the most important for the elevation and fertility of Islam are called the sha'āir – distinguishing features – of Islam. From among these distinguishing features, one of the most important is adhān. If today the Muslims become aware of the importance, grandeur and actual reality of adhān and they afford it its proper perspective, there is no reason why the Muslims should not be elevated on earth.

Regrettably today the greatness and virtue of adhān has been blurred from our eyes. Whatever is done, is being done as a custom or habit. Consequently, we don't achieve the benefits and fruits which were worthy of this act. When the reality of something is not before the eyes, the effects naturally do not manifest themselves. Only the

outward forms remain. When the actual grandeur and importance of worship leave the heart, only the external forms of worship remain behind and these are regarded as habits. This is a sign of the close proximity of Qiyāmah. Nabī ﷺ said, "Very shortly a time is to come when Islam will remain in name only and only the writing of the Qur'ān will remain."

When only the name of Islam remains and the original source of all guidance, the Qur'ān remains in script only, then naturally all the factors and distinguishing features of Islam will only be customary. Their virtue and importance which they supposed to have will not remain in the hearts. Consequently, their original fruits and effects will not manifest themselves.

It is essential to respect and revere all the distinguishing features of Islam. This is what brings Islam and īmān to perfection. This is equal to respecting Allāh ﷻ. Therefore, the disrespect of the minutest distinguishing feature of Islam is not tolerated.

Shāh Walīullāh (Ra*h*imahullāh) explains the distinguishing features of Islam as follows:
"By the sha'āir, I refer to those matters which are external and tangible by means of which Allāh ﷻ is worshipped.

They are specific with Allāh ﷻ to the extent that honouring them is like honouring Allāh. Being deficient in them is like being deficient with regard to Allāh. This must be embedded in the heart so deeply that it cannot exit without tearing the heart."[1]

The source of Sharī'ah is to revere the distinguishing features of Allāh ﷻ and to gain proximity to Him by means of them. Therefore we have been commanded to respect them. Allāh ﷻ states,
"Whoever respects the distinguishing features of Allāh, it is due to the piety of his heart."

Adhān is also from among these distinguishing features. Its majesty, importance and virtue will be mentioned in the ensuing pages. And only Allāh grants the ability.

The Meaning of Adhān

The literal meaning of adhān is to announce. The call to prayer has been named adhān because it is an announcement of salāh.

[1] *Hujjatullāhil Bālighah*, vol. 1 p. 66.

The Inception of Adhān

There was great emphasis to perform salāh with congregation. In order to do this, there was a need to gather all the Muslims together at one place at the same time. This was not possible without an announcement. The Sahābah ﷺ discussed this among themselves as to what method to adopt. Some of them mentioned that a fire should be lit so that the people could see it and gather.

Nabī ﷺ rejected this idea because this was a resemblance with the fire-worshippers.

The Sahābah ﷺ suggested sounding a horn. Nabī ﷺ rejected this idea also because this was a resemblance with the Jews.

The Sahābah ﷺ then suggested ringing a bell like the church bells. Due to resemblance with the Christians, Nabī ﷺ did not accept this suggestion. The Sahābah ﷺ all went away and no decision was reached.

At night, Sayyidunā Àbdullāh Ibn Zaid ﷺ was shown the method of adhān in a dream. He mentioned this to

Rasūlullāh ﷺ in the morning. On hearing about this dream, Rasūlullāh ﷺ said that it was a true dream.

Thereafter, the announcement for salāh was made in the manner shown in the dream. This incident has been narrated in authentic ahādīth. This incident clearly indicates the following:

(1) the divine laws began according to the expediencies of man in which there was ease for him.

(2) to oppose the nations which are engrossed in misguidance and ignorance in the distinguishing features of Islam is a commendable and meritorious act. One should not adopt any act in Dīn which is prevalent among them.

(3) The adhān was initiated for the sake of salāh. The original aim was that people hear the adhān and gather for congregation. Hence, there should not be such a long delay after the adhān whereby people are placed in distress. The actual aim of adhān is thereby lost.

(4) Besides the Maghrib Salāh, it is preferable to have a delay in the congregation after the adhān so that all the worshippers can easily prepare for salāh and gather for the jamā'at. During the Maghrib Salāh, because a delay is not appropriate, it is

necessary to immediately begin the congregation after the adhān. If for some reason there is a delay in the adhān, it is essential to wait awhile for the worshippers. It is not necessary to wait for the appointed time. What is essential is the ease of the worshippers. The quest for a larger number of worshippers is meritorious.

Although the adhān was initiated for salāh, Allāh ﷻ out of His extreme mercy, assigned it as an important act of worship. He included it among the distinguishing features of Islam.

Shāh Walīullāh writes,
"Divine wisdom required that the adhān should not be merely an announcement, but together with that, it should be a distinguishing feature. In this way it has become to the uninformed and the informed a call to Dīn. Accepting it became a sign of submitting to Allāh. Therefore it was necessary for the adhān to contain the mention of Allāh, a testimony to the oneness of Allāh and the prophethood of Nabī ﷺ and an invitation to salāh so that it can be an explicit exposition of its aim."[2]

[2] *Hujjatullāhil Bālighah* vol. 1 p. 189.

Now the adhān is an announcement of true Dīn and an elevation of the true word. The adhān has such virtues that clearly indicate it to be a distinguishing characteristic of Islam. The place where the adhān is delivered is regarded as Dārul Islām – an Islamic state. Whenever Nabī ﷺ heard the adhān from any locality, he did not attack that locality. If he did not hear the adhān, he would attack that place.

This indicates that the adhān is not merely an announcement for salāh but an invitation to the true Dīn and an exposition of the truth of Islam in front of the creation. Therefore Shāh Walīullāh says regarding the adhān,
"It is a portion from among the portions of prophethood."[3]

Sayyidatunā Āishah ﵂ said that the verse,

ومن أحسن قولا ممن دعا الي الله وعمل صالحا وقال إنني من المسلمين

[3] Ibid.

"Whose statement can be better than the one who calls to Allāh, does good deeds and says 'I am of the Muslims'."
refers to the mu'adh-dhins.

We have consequently been commanded to respond to the adhān by repeating the words of the mu'adh-dhin and practically answering his call.

The Words of Adhān

اَللهُ أَكْبَرْ اَللهُ أَكْبَرْ اَللهُ أَكْبَرْ اَللهُ أَكْبَرْ

Allāh is the greatest. (4 times).

أَشْهَدُ اَنْ لاَّ إِلَهَ إِلاَّ اللهُ

I bear witness that there is no god besides Allāh.

أَشْهَدُ اَنْ لاَّ إِلَهَ إِلاَّ اللهُ

I bear witness that there is no god besides Allāh.

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

I bear witness that Muhammad ﷺ is the messenger of Allāh.

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

I bear witness that Muhammad ﷺ is the messenger of Allāh.

حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الصَّلاَةِ

Come to salāh. (twice)

حَيَّ عَلَى الْفَلاَحِ حَيَّ عَلَى الْفَلاَحِ

Come to success. (twice)

اَللّٰهُ أَكْبَرْ اَللّٰهُ أَكْبَرْ

Allāh is the greatest. (twice)

لاَ إِلَهَ إِلاَّ اللّٰهُ

There is no god besides Allāh.

A person should stand on a high place and recite these words with a loud voice. Whatever distance his voice reaches, that is where the announcement of truth will reach. In the adhān of Fajr, the words,

اَلصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ

must be recited twice so that people do not become lazy in getting up from their sleep.

There is an invitation to salāh in the words,

حَيَّ عَلَى الصَّلاَةِ

which is an important obligation of Allāh at the time. In the words,

حَيَّ عَلَى الْفَلاَحِ

there is an invitation to the remainder of Dīn which is a guarantee of success in this world and the hereafter.

The same words should be repeated at the time of the congregation, but after

حَيَّ عَلَى الْفَلاَحِ

the following words should be said twice,

قَدْ قَامَتِ الصَّلاَةُ

(Salāh has begun.)
This is called iqāmah.

The adhān is delivered in order to call those people who are outside while the iqāmah is delivered to invite those people who are in the musjid to join the congregation. Hence, the iqāmah does not have to be uttered in a very

loud voice. Such a tone which the worshippers can hear is sufficient. They have to be informed that the jamā'ah is about to begin.

The person who delivered the adhān should recite the iqāmah so that one person invites the people to the musjid and makes them stand up for salāh. Nabī ﷺ said, "The one who recited the adhān should recite the iqāmah."

Shāh Walīullāh writes that the wisdom of this is that when one person has recited the adhān and accumulated the virtues and rewards thereof, others do not have a right to challenge him now and deprive him of further rewards.

Responding to the Adhān and Iqāmah

It is mustaḥab (preferable) to give a verbal and physical response to the factors which the mu'adh-dhin is inviting to. The method of doing this is to say from the depths of the heart whatever the mu'adh-dhin says and to verbally repeat the words he utters. Nabī ﷺ said,
"When you hear the adhān, say whatever the mu'adh-dhin says."

Responding to the adhān with the depths of the heart is a guarantee for jannah. In a hadīth of Sahīh Muslim, it is mentioned that Rasūlullāh ﷺ said, "When the mu'adh-dhin said (اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ) and one of you said (اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ), then the mu'adh-dhin said (أَشْهَدُ اَنْ لاَّ إِلَهَ إِلاَّ اللهُ) and he also said (أَشْهَدُ اَنْ لاَّ إِلَهَ إِلاَّ اللهُ), then the mu'adh-dhin said (أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ) and he also said (أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ), then the mu'adh-dhin said (حَيَّ عَلَى الصَّلاَةِ) and he said (لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ), then the mu'adh-dhin said (حَيَّ عَلَى الْفَلاَحِ) and he said (لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ), then the mu'adh-dhin said (اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ) and he also said (اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ), then the mu'adh-dhin said (لاَ إِلَهَ إِلاَّ اللهُ) and he also said (لاَ إِلَهَ إِلاَّ اللهُ), if this was said with sincerity of the heart, he will enter jannah."

This hadīth of Muslim Sharīf indicates that when the mu'adh-dhin says,

(حَيَّ عَلَى الصَّلاَةِ) and (حَيَّ عَلَى الْفَلاَحِ), the respondent should say,

(لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ) – There is no power and might except from Allāh.

This is a sort of way of seeking Allāh's assistance in order to respond to this call and to give it practical form because without any divinely granted ability, no act of virtue can be committed. This is actual submission whereby the slave completely hands himself over to the Master.

Similarly, at the time of iqāmah, instead of saying (قَدْ قَامَتِ الصَّلاَةُ), one should say (أَقَامَهَا اللهُ وَ أَدَامَهَا) – May Allāh always maintain the salāh.

After the adhān, the respondent should recite salāt àlan Nabī (durūd) which is a further testification to the truth of the means by which Allāh conveyed the message to us.

In a hadīth of Sahīh Muslim, Rasūlullāh ﷺ said, "When you hear the adhān of the mu'adh-dhin, repeat the words he says, then convey salutations upon me because the person who conveys one salutation upon me, Allāh sends

down ten blessings on him. Then seek my wasīlah (means). The wasīlah is a place in jannah. Only one person from the slaves of Allāh will achieve that place and I have hope that it will be me. Whoever seeks the wasīlah for me, intercession will become compulsory for him."

In a hadīth of Sahīh Bukhārī it is mentioned that Nabī ﷺ said, "Whoever hears the adhān and says,

أَللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْدَنِ الَّذِيْ وَعَدْتَّهُ.

(O Allāh, the Lord of this perfect call and the established salāh, grant Muhammad the wasīlah and virtue and send him to the Muqāme Mahmūd – the praised position which you have promised.)

my intercession will become compulsory for him on the day of Qiyāmah."

Thereafter, for a further acceptance of the mu'adh-dhin's call, recite,

رَضِيْتُ بِاللهِ رَبًّا وَ بِمُحَمَّدٍ ﷺ رَسُوْلاً وَبِالْإِسْلاَمِ دِيْنًا

(I have been satisfied with Allāh as my Lord, Muhammad as my messenger and Islam as my Dīn.)

This is a verbal completion of the response to the adhān. Thereafter one should physically answer the call. Imām Nawawī states that it is mustahab (preferable) to verbally respond to the adhān for every person who hears the adhān, whether male or female, whether he has ablution or not, whether he is in a state of ceremonial purity (tāhir) or not or whether it is a menstruating woman. However, a person who is in the toilet or one having intercourse or one in any similar state should not respond.

Similarly, a person performing salāh, whether fard or nafl, should not respond. He should respond when he completes his salāh. If he responded in salāh, it is makrūh (reprehensible) because this is an apparent shunning of salāh. However his salāh will not be invalid because the adhān is also the dhikr of Allāh. However, if he said, (حَيَّ عَلَى الصَّلاَةِ), (حَيَّ عَلَى الْفَلاَحِ) or (اَلصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ), his salāh will be nullified because this is human speech, if he is aware of the mas'alah.[4]

[4] Nuzhatun Nāzirīn.

Sayyidatunā Maymūnah ﷺ states that once Nabī ﷺ was speaking to a group of men and women. He said, "O women, when you hear the adhān and iqāmah of this Abyssinian, repeat whatever he says. You will receive one hundred thousand stages for each letter."

Sayyidunā Úmar ﷺ asked, "If this is the amount for women, what reward will the men receive?"

Rasūlullāh ﷺ said, "Men will receive double the reward."[5]

Qādī Íyād states that the adhān is a concise invitation to the belief of īmān. It includes both categories of īmān: logical aspects as well as those heard from the prophets ﷺ because the beginning of īmān is to establish the being of Allāh ﷻ and to show His perfect attributes and greatness. This has been done by the repetition of the words (اَللهُ أَكْبَرُ). The words (اَللهُ أَكْبَرُ), in spite of being so brief, express every form of perfection and splendour. The oneness of Allāh ﷻ has been expressed by the words (لاَ إِلَهَ إِلاَّ اللهُ) while shirk (polytheism), which is the

[5] Jam'ul Fawāid.

complete opposite of unity, has been negated. This is actual tauḥīd – oneness – and the actual foundation of īmān. Tauḥīd precedes everything else.

Then there is the testimony of the prophethood of Nabī ﷺ. After oneness, this testification is the greatest factor. The entire Sharī'ah brought by Nabī ﷺ is testified as being true. It takes the next step after tauḥīd. All these factors are the original obligations which complete the logical beliefs. After testifying to the prophethood, there is an invitation to ṣalāh. It has been mentioned after prophethood because its obligation became known through Nabī ﷺ. The intellect plays no part in this. Then there is an invitation to success. All the matters of the hereafter are included in this.

When the congregation is about to begin, these very words are repeated in the form of the iqāmah. It includes an announcement that ṣalāh has begun. Before beginning the ṣalāh, one testifies these matters which are beliefs of īmān, verbally and with the heart so that one can become pre-occupied in ṣalāh with a firm resolution and insight. The greatness and importance of ṣalāh must be kept in

mind as well as the greatness of Allāh for whom the salāh is being performed.[6]

In other words, five times a day for the five salāhs, all the matters of īmān are announced and admitted two times. Thereafter one is afforded the opportunity of presenting oneself in the court of Allāh. This is only the grace of Allāh.

The Fruits and Effects of Adhān

The fruits and effects of adhān are of two types: one is that the benefits are general for all those people who live in the area where the adhān is delivered. The second one refers to the specific benefits of the mu'adh-dhin.

The general benefits and effects are several.

(1) Shaytān flees from the place where the adhān is delivered and he abandons the area wherever the voice of the mu'adh-dhin reaches. It is reported by Sayyidunā Abū Hurairah ﷺ in Sahīh Bukhārī that Rasūlullāh ﷺ said, "When the call of adhān is given, shaytān flees while passing wind, to the

[6] Nuzhatun Nāzirīn.

extent that he cannot hear the adhān. When the adhān is completed, he returns."

When shaytān flees, it is clear that satanic effects will also decrease at that time. The effulgence of the Merciful Almighty and blessings spread all around till where the mu'adh-dhin's voice reaches. Therefore the adhān should be recited in a loud voice so that the satanic effects are diminished far and wide. Darkness should dissipate and the word of truth should be elevated. In this way the light of truth can spread. Consequently, it is beneficial and a tried and tested method to recite the adhān wherever there is a plague or there are the effects of shaytān.

No one remains deprived of this benefit. Five times a day, falsehood has to flee from truth wherever the adhān is delivered.

(2) The city, town or village where the adhān is delivered is saved from the general punishment and wrath of Allāh ﷻ on that day. Imām Tabarānī has narrated from Anas ﷺ that Nabī ﷺ said, "When the adhān is called out in any village, Allāh

saves that village from His punishment on that day."[7]

It is quite clear that when the name of Allāh is taken in a place and His mercy descends there, how can His punishment overcome them on that day? How can mercy and anger come together?

(3) Everything, whether living or non-living, man or other creations, Muslim or non-Muslim, is affected by the adhān and enjoys it wherever it is called out. It is for this reason that everything to which the voice of the mu'adh-dhin reaches, supplicates for him and on the day of Qiyāmah, will bear witness to his īmān and Islām. These are the benefits of adhān which every person will receive and the mu'adh-dhin himself will benefit.

The benefits which accrue to the mu'adh-dhin are several.

(1) Every living and non-living being, every dry and moist creation to which the mu'adh-dhin's voice reaches will seek forgiveness for him. On the day of reckoning, they will testify on his behalf.

It is narrated by Sayyidunā Àbdullāh Ibn Àbdir Rahmān Ibn Abī Sa'sa'ah ﷺ that Sayyidunā Abū

[7] Jam'ul Fawāid.

Sa'id Khudrī ﷺ said to him, "I see that you prefer living in the jungle and grazing the goats. When you are among your goats or on your farm, then deliver the adhān and call it out loudly because whichever human, jinn or other creation hears the sound of the mu'adh-dhin, he will bear testimony for him on the day of Qiyāmah. I heard this from Rasūlullāh ﷺ."

It is mentioned with more clarity in other narrations.

Sayyidunā Abū Hurairah ﷺ states that Nabī ﷺ said, "The mu'adh-dhin is forgiven to the extent where his voice reaches and every moist and dry thing bears testimony for him."[8]

Sayyidunā Barā ﷺ narrates that Rasūlullāh ﷺ said, "Everything seeks forgiveness for the mu'adh-dhin till where his voice reaches and every moist and dry thing testifies to this. He will receive the reward equal to all the worshippers."[9]

[8] Sunan Abī Dāwūd and Nasaī.

[9] Jam'ul Fawāid.

2. The mu'adh-dhins will be at ease on the day of Qiyāmah without any fear. They will be sitting on chairs of musk. They will not be questioned. There will be no harshness in their reckoning.

Sayyidunā Àbdullāh Ibn Úmar ﷺ narrates that Rasūlullāh ﷺ said, "Three people will not experience extreme anguish on the day of Qiyāmah nor will they be harshly reckoned. They will be sitting on mounds of musk while the creation is being questioned. They are: the one who recited the Qur'ān for the pleasure of Allāh, the one who made imāmate for his people and they were pleased with him and the mu'adh-dhin who calls out the adhān five times a day."[10]

3. The status of the mu'adh-dhins is equal to that of the martyrs in the path of Allāh. Allāh will fulfil whatever wish they express between the adhān and iqāmah.

Sayyidunā Àbdullāh Ibn Úmar ﷺ narrates that Rasūlullāh ﷺ said, "The person who calls out the adhān with the hope of reward is like a martyr who is floundering in his blood. He can ask of Allāh

[10] Ibid.

whatever he wants between the adhān and iqāmah. (That is, his every desire will be fulfilled.)[11]

4. The mu'adh-dhins will have long necks and high stages on the day of Judgement. When they elevated the name of Allāh in the world, they themselves will be elevated in the hereafter.

It is reported by Mu'āwiyah ﷺ in Sahīh Muslim that Nabī ﷺ said, "The mu'adh-dhins will have the longest necks on the day of Qiyāmah."

Anas ﷺ narrates that Rasūlullāh ﷺ said, "If I take an oath, I will be completely truthful by saying that from among all people, Allāh ﷻ loves those who keep an eye on the sun and the moon, that is, the mu'adh-dhins. They will be recognized with their long necks on the day of Judgement."[12]

These were some of the benefits specific with the mu'adh-dhins which they will obtain in the hereafter.

[11] Jam'ul Fawāid.
[12] Ibid.

Rasūlullāh ﷺ said that if the people come to know what is in the adhān and they have to draw lots, they will certainly do so."[13]

Looking at these virtues and merits of adhān made Sayyidunā Úmar ﷺ comment that if he did not have the responsibilities of khilāfah, he would have assumed the task of calling out the adhān.[14]

Amīrul Mu'minīn Àlī Ibn Abī Tālib ﷺ used to say that he regretted not having Rasūlullāh ﷺ appoint Hasan ﷺ and Husain ﷺ as mu'adh-dhins.

In short, the adhān which is regarded as a menial task and an ordinary announcement, is in reality a revolutionary announcement of truth which is called out by the caller of Allāh five times daily. The truth of Islām is openly claimed thereby displaying the power and the might of the Muslims. There is no reason why a nation that elevates the name of Allāh ﷻ should itself not be elevated on earth. Allāh is the greatest. There is no deity besides Allāh and Muhammad is the messenger of Allāh. Peace and salutations be upon him.

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[13] Sahīh Bukhārī.

[14] Fathul Bārī.

The Actual Purpose of Adhān

You have been apprized of many important facts about the adhān. You have also learnt that the adhān is an important distinguishing feature of Islam which exposes the magnificence and loftiness of Islam.

Why has the adhān been accorded this much importance? The reason is that the actual aim of adhān is very high and noble, being the root of the religion of Islam. It is the real aim of the mission of all the prophets and messengers. The adhān is an open announcement and exposition of the Dīn of Allāh ﷻ and a response to the satanic call. It is for this reason that shaytān braces himself to combat every major power but he cannot bear to even listen to the words of calling towards Dīn. He flees so far away that he cannot hear the adhān. When the adhān is completed, he returns full of revenge due to the effect the adhān had on him. He begins to disrupt the salāh of the worshippers and tries to disturb everyone. He creates all kinds of thoughts and whisperings to the extent that the worshipper even forgets he is in salāh.

Rasūlullāh ﷺ said that when the adhān is called out, shaytān flees while passing wind. He goes so far away

that he cannot hear the adhān any more. When the adhān is complete, he returns. When the worshippers stand up for salāh and the iqāmah is called out, he flees again. When the takbīr is completed, he returns. He now endeavours to disturb the worshippers by means of whispering thoughts in their minds and reminding them of other events. They begin thinking of things which they never thought of before to the extent that they even forget how many raka'āt they have performed.[15]

This whispering of shayṭān in order to disrupt the salāh is a response and an attempt to nullify the call of Allāh. Shaytān adopted this stance out of extreme emotional revenge. It is for this reason that the method of combating this disruption of shaytān has been shown to the worshipper so that there is no difference in the concentration and humility of his salāh.

The question arises as to how come shaytān flees from the adhān but does not flee from salāh which is a higher form of worship. In fact, shaytān comes closer to the worshipper in salāh and becomes a barrier between his soul and the salāh. Yet salāh is the most virtuous form of worship and the actual aim.

[15] Mishkāt.

The actual cause of this confusion is that the status of adhān does not have any position in the minds but is merely regarded as an announcement for salāh. However, adhān has a much more higher status and is a sign of the conciseness of Islam. The adhān, besides being a means of salāh, is also an intended aim. The adhān therefore has two virtues. It is itself an important goal and is the means to another important goal. Since these two realities are separate, the specialities and virtues of each one will also be separate. For example, a speciality of adhān is that the sound of the adhān does not remain confined to the earth's atmosphere. It goes into the heavens.

Àllāmah Anwar Shāh Kashmīrī has quoted from Al-Jāmi' As-Saghīr of Àllāmah Suyūtī that besides the sound of the adhān and the Qur'ān, the sound of the people on earth does not reach the heavens. Only these two sounds reach the heavens directly.

It is narrated by Sayyidunā Abū Sa'īd Khudrī in Sahīh Bukhārī that Rasūlullāh ﷺ said, "To whichever jinn, man or other creation the sound of the adhān reaches, they will bear witness for the mu'adh-dhin on the day of Qiyāmah."

When the mu'adh-dhin has elevated the call of truth, then all the creations that heard his call will testify to his īmān on the day of Judgement. How can the one who invites others towards Islām and īmān be himself bereft of them? How can he be beyond the obedience of Allāh ﷻ and His messenger? The mu'adh-dhin of the musjid is no mullā but is in fact the caller of Allāh who calls the people towards the Dīn of Allāh ﷻ. He is performing the duty of breaking the false invitation of shaytān. Undoubtedly, shaytān will run away from such a call and all false satanic invitations will disintegrate in front of this call. When every moist and dry thing bears testimony to the faith of the mu'adh-dhin, how can shaytān bear to see the fact that he is turning him away from Islam but the rest of creation which heard the adhān is testifying to his faith?

The sound of the caller of Allāh goes above the skies as well. The creation in the skies also bear testimony to his faith. This is no low status for the caller to the Dīn of Allāh ﷻ. It is for this reason that the mu'adh-dhin will be the highest on the day of reckoning as mentioned previously.

The recompense for any act is according to its condition. Since the mu'adh-dhins raised their necks in the world to proclaim the truth, undoubtedly, the requirement of the

grace of Allāh ﷻ is that their necks will be the highest on the day of reckoning. Their loud voices will be a means of their salvation and success. Rasūlullāh ﷺ therefore said, "Whoever calls out the adhān for seven years with the hope of reward, will be guaranteed freedom from the fire."[16]

Why should he not achieve freedom from the fire of hell when he called out the adhān for such a long period without any recompense? This in itself bears testimony to the faith of his heart and that he is a faithful and obedient servant of Allāh ﷻ. His relationship with Allāh is firmly created and through his arduous effort, has gathered together so much of divine mercy which is a tremendous capital. It is for this reason that the adhān is an independent portion of prophethood.

Shāh Walīullāh writes that the excessive virtues of adhān indicate that it is a distinguishing feature of Islam. Due to the adhān, a locality is termed *Dārul Islām* – an Islamic state.

Therefore when Nabī ﷺ heard the adhān in any locality, he held back and if there was no adhān, he attacked it.

[16] Hujjatullāhil Bālighah, vol. 1, p. 189.

The adhān is a portion of nubūwah because it is a means of encouragement towards the greatest worship in Islam, namely salāh. Salāh is the root of all virtue. The pleasure of Allāh ﷻ and the anger of shaytān cannot be earned from other acts as they are earned from transitive virtues and the elevating of the true word."[17]

The adhān is in itself a distinguishing feature of Islam and a means to another distinguishing feature. It is a portion of prophethood and a means to another portion that is more important.

The adhān has also been instituted to expose the internal condition of the people, whether they have accepted the divine guidance and the Dīn of Allāh ﷻ or not. It is therefore necessary for the one listening to the adhān to accept the call and respond to it so that there is an explicit completion of the purpose of adhān.
Responding to the adhān is necessary for every sane mature Muslim, to the extent that it is necessary for women to respond too, although they are not compelled to attend the congregational prayer. The response must not be brief but in detail. One has to reiterate whatever the mu'adh-dhin says, word for word.

[17] Ibid.

The adhān is also an invitation to salāh and success which cannot be attained without the grace of the Almighty. Therefore one should, at this occasion seek assistance from Allāh because man cannot achieve anything merely with his intention and resolve.

The one who does this is promised entry into jannah because he has reiterated the call of Allāh verbally and has completed the act of submission physically. Due to the importance and grandeur of the call, he did not suffice on the detailed response only but was focussed towards the brief admission so that the aims of this invitation are properly submerged in the mind. Consequently, after the adhān, one is required to recite the following du'ā:

أَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْدَنِ الَّذِيْ وَعَدْتَّهُ.

O Allāh, the Lord of this perfect call and the established salāh, grant Muhammad the wasīlah and virtue and send him to the Muqāme Mahmūd – the praised position which you have promised.

Jābir ﷺ narrates in Sahīh Bukhārī that Rasūlullāh ﷺ said, "My intercession becomes compulsory for the one who recites this du'ā after listening to the adhān."

It is essential for the Noble Almighty to grant recompense for a virtuous deed. Therefore this du'ā has been suggested. Another du'ā to recite is:

أَشْهَدُ اَنْ لاَّ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ، رَضِيْتُ بِاللهِ رَبًّا وَ بِمُحَمَّدٍ ﷺ رَسُوْلاً وَبِالْإِسْلاَمِ دِيْنًا .

I bear testimony that there is no deity besides Allāh, the one. He has no partner and that Muhammad ﷺ is His servant and messenger. I have been satisfied with Allāh as my Lord, Muhammad as my messenger and Islam as my Dīn.

There is a narration of Sayyidunā Sa'd Ibn Abī Waqqās ﷺ in Sahīh Muslim that Rasūlullāh ﷺ said, "Whoever reads this du'ā after listening to the adhān, his sins will be forgiven."

In a narration of Sayyidunā Àbdullāh Ibn Àmr Ibnul Ās ﷺ in Sahīh Muslim, Nabī is reported to have said, "When

you hear the adhān of the mu'adh-dhin, repeat the words he says, then send salutations upon me because the person who sends one salutation upon me, Allāh favours him with ten mercies. Then seek wasīlah from Allāh for me. It is a high stage in jannah which only one slave of Allāh will attain. I have hope to be that one slave. Whoever seeks wasīlah for me, my intercession becomes compulsory for him."
Shāh Walīullāh writes that the order to supplicate for Nabī ﷺ has been issued so that the acceptance of his Dīn and choosing his love can be completed.[18]

This purpose of adhān is for all the people because in the adhān, there is an announcement of all those matters which are common in all the inspired books. These are the fundamentals of religion. For those who know the reality of salāh and perform it correctly, the adhān is not merely an announcement of truth for them but a special invitation to present oneself in the court of Allāh. It is as if a special announcer of Allāh is announcing to the chosen servants of Allāh, the ruler of all rulers, the king of all kings that the time to attend the court of the Almighty is in close proximity. A general assembly is to be enacted. Be informed and remain alert. Cleanse yourself and

[18] Hujjatullāhil Bālighah.

present yourself in His court. Now general permission has been granted to everyone to attend because the literal meaning of adhān is to announce and to grant general permission.

Hāfiz Ibn Hajar and Àllāmah Àinī state that the literal meaning of adhān is to announce and to grant general permission.

The welcome to the court of the king of kings, the ruler or all rulers will be according to His call. Nabī ﷺ said that the mu'dh-dhin is entrusted to announce that it is the time to attend the court of the Almighty. Therefore it is essential for the mu'dh-dhins to be the best people who have the capability of inviting towards Allāh's court. They should be apprized of the etiquette and the conditions for attending this court because this is such a status for which the kingdom of the world can be sacrificed.

After becoming aware of the purpose of adhān and its virtues, one should thoroughly know the meaning and message of its words so that a person knows what a great matter he is inviting to and calling the people to a certain direction. If he himself is unaware of the meaning, how can he inform others?

The Meaning of the Words of Adhān

Firstly, the words (اَللّٰهُ أَكْبَرُ) – Allāh is the greatest are recited four times in a loud voice. Greatness and majesty are for Allāh alone. He is the most majestic and the greatest. He is higher than everything. Everything is a non-entity before Him and under His command. There is no reason why man should submit to any force, no matter how massive. By doing this, he will destroy the nobility of his humankind.

This admission, four times, will remove the fear and danger of every kind of power and force from the heart and mind. After the heart and mind have been cleansed from all forces besides Allāh, say (أَشْهَدُ اَنْ لاَّ إِلَهَ إِلاَّ اللّٰهُ) twice. This is a testimony that there is no deity besides Allāh. Allāh is the only being that is great. Only He can be worshipped and obeyed. Contact must only be made with Him. He is the true deity to be worshipped and is the creator of the universe. Only His laws should be obeyed who is the owner of every place and time. His reign is over all the worlds and the skies.

After testifying this two times, man reaches his original nobility of being a human. He is now freed from the slavery of everything besides Allāh. He has now made contact with his Master, Lord, Owner, Creator and Sustainer. After embedding this reality in the mind, a tremendous revolution occurs in a person's life. All his emotions, ideologies, thoughts and beliefs change. He abandons the entire creation and becomes devoted to Allāh alone who controls the whole of creation. His fear is removed from every power.
Now he is not for the creation and the whole creation becomes his.

We are Muslims and the entire world is ours.

After admitting this reality, the direction of man's life changes. Now, instead of following his carnal self or shaytān, he obeys Allāh and His prophets ﷺ. He treads that path of life which is open for him from the first day. Therefore he immediately announces another reality:
(أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ) – I bear witness that Muhammad ﷺ is the messenger of Allāh.

Since Muhammad ﷺ is the messenger of Allāh, whatever message he brought is also true. Whatever laws of Allāh

ﷺ he conveyed are all correct. The path he showed to mankind is the actual path to success because it is the path of all the messengers and the accepted servants of Allāh. His Sharī'ah is the concise embodiment of all the previous religions. It contains the best teachings of every Sharī'ah. Admitting the prophethood is also an admission of tauhīd – oneness – because all the previous nations became misguided due to granting their leaders the status of godhood. They began worshipping human beings and discarded the Lord of the universe. They became misguided themselves and misguided others.
When the prophethood of Nabī ﷺ is announced and admitted, it becomes an admission to the truth of all the previous prophets and divine books because Nabī ﷺ testified to the truth of all the previous apostles and scriptures.

Now when the path of success, salvation, worship and obedience has been specified, invite others towards it and call people from all sides by saying,

(حَيَّ عَلَى الصَّلاَةِ) – come to prayer and (حَيَّ عَلَى الْفَلاَحِ) – come to success. This is what contains the success of life in this world and salvation in the hereafter.

Àllāmah Qurtubī states that in spite of the adhān having concise words, it contains all the essential beliefs because it firstly contains the greatness of Allāh, which includes all the attributes of perfection. Then it announces pure tauhīd – oneness. This negates disbelief and polytheism in totality. Then it contains the admission of risālah – prophethood. This contains an admission of all the factors that were sent via the messenger. Then there is an invitation towards success, salvation, worship and obedience. The success of the hereafter is dependent on this. The aims of the previous apostles ﷺ and all the divine religions are also included in the adhān.

The Virtue of Iqāmah

The virtue and greatness of iqāmah is the same as that of adhān. The only difference is that the adhān is an invitation to all the people towards Dīn and an open or general announcement to present oneself in the court of Allāh.

Iqāmah on the other hand is only for the specific people who have presented themselves in the court of Allāh. They are sitting and eagerly waiting in the musjid to be in front of Allāh, to converse and supplicate to Him and present their needs before Him.

Therefore Nabī ﷺ said that the person who calls out the adhān should recite the iqāmah. The one who announced to the people that they should come for worship now has the right to make them stand up for prayer.

اَللّٰهُ أَكْبَر كَبِيْرًا

والحمد لله بكرة وأصيلا

والسلام على من أرسل بشيرا ونذيرا .

Supplement[19]

Adhān – An Amazing Discovery

Adhān: an incredible medium for the proclamation of Tauhīd of the Almighty Allāh and the Risālah of Prophet Muhammad ﷺ, the sound of which constantly echoes around the globe. Indeed, a symbol of Islam.

Amazing though it sounds, but fortunately for the Muslims of the world, it is an established fact. Have a look at the map of the world and you will find Indonesia (an Islamic country), right on the eastern side of the earth's central land mass. Indonesia consists of numerous small islands, the principle ones amongst them being Java, Sumatra, Borneo and Saibil, all of which are well known. It is the largest Islamic country in the world, with 180 million inhabitants. The number of non-Muslims here is negligible.

[19] The entire supplement from here till the end has been compiled by the translator for the benefit of the reader and to make the book more comprehensive. It is not part of the original Urdu work. May Allāh grant all of us the benefits contained in it, Āmīn.

As soon as dawn breaks on the eastern island of Saibil, at approximately 5:30 am local time, Fajr Adhān begins. Thousands of Muadh-dhins in eastern Indonesia commence proclaiming the Tawhīd (oneness) of the Almighty, Omnipotent and Omniscient Allāh and Risālah (universal apostleship) of the Prophet Muhammad ﷺ.

The process then continues and advances towards the western islands of Indonesia. The time difference between the eastern and western islands of Indonesia is one and a half hours. Hence one and a half hours after the adhān has been completed in Saibil, it echoes in Jakarta on Java island. Sumatra then follows suit and before this auspicious process of the calling of adhān ends in Indonesia, it has already begun in Malaysia.

Burma is then next in line, and within an hour of its commencement in Jakarta, it reaches Dacca, the capital city of Bangladesh. No sooner the calling of adhān ends in Bangladesh, it has already prevailed in western India, from Calcutta to Srinigar. It then advances towards Bombay and the environment of the entire India resounds with this august proclamation.

Srinigar and Sialkot (a city in north Pakistan) have the same timing for adhān. The time difference between

Sialkot, Kota, Karachi and Gowadar (a city in Baluchistan, a province of Pakistan) is forty minutes, and within this time, Fajr adhān is heard throughout Pakistan. Before it ends there, however, it has already begun in Afghanistan and Muscat. The time difference between Muscat and Baghdad is one hour. Adhān resounds during this one hour in the environments of Hijāze Muqaddas (the holy cities of Makkah and Madīnah), Yemen, United Arab Emirates, Kuwait and Iraq.

The time difference between Baghdad and Alexandria (or Iskandariyyah as it is known in Arabic) in Egypt is again one hour. Adhān continues to resound in Syria, Egypt, Somalia and Sudan during this hour. Alexandria and Istanbul (the principle city of Turkey) are situated on the same geographical longitude. The time difference between Eastern and Western Turkey is one and a half hours, and during this time it is echoed with the call to prayer.

Alexandria and Tripoli (the capital city of Libya) are located at an hour's difference from one another. The process of calling adhān thus continues throughout the whole of Africa. Therefore, the proclamation of the oneness of Allāh and the prophethood of Muhammad ﷺ that had begun in the eastern islands of Indonesia reaches

the eastern shore of the Atlantic ocean after nine and a half hours.

Prior to the adhān reaching the shores of the Atlantic, the process of Zuhr adhān has already commenced in eastern Indonesia, and before it reaches Dacca, Asr adhān has started. This has hardly reached Jakarta when the time of Maghrib becomes due, an no sooner has Maghrib time reahed Sumatra, then the time for calling the Ishā adhān has commenced in Saibil. When the muadh-dhins of Indonesia are calling out the Fajr adhān, the muadh-dhins in Africa are calling out the adhān for Ishā.

If we were to ponder over this phenomenon seriously and studiously, we would conclude the amazing fact that there is not a single moment when thousands, if not hundreds of thousands of muadh-dhins around the world are not proclaiming the oneness of Allāh and the apostleship of the noble Prophet Muhammad ﷺ on the surface of this earth! Inshā-allāh, by the will of Allāh, the Almighty, this universal and continuous calling of the adhān shall not cease until the day of Judgement, and we should all continue to make du'ā for the same.

(Adapted from the tabloid, Ar-Rasheed November 1996)

The Rules of Adhān

Adhān is the call to salāh. It is sunnah to recite the adhān for the five daily salāhs and for Jumu'ah salāh.

1. If the adhān is being called out for any salāh, it is essential that it be delivered during the time of that salāh. If the adhān is delivered before the commencement of the time, it will not be valid. When the time enters, the adhān will have to be repeated irrespective of whether it was for fajr salāh or any other salāh.

2. The adhān and the iqāmah have to be in Arabic and in exactly the same words as conveyed to us from Rasūlullāh ﷺ. If the adhān is delivered in any other language, or in Arabic, but in different words; then this will not be valid even if, upon hearing it, people understand it as adhān and the purpose of adhān is fulfilled (i.e. even if people respond to the adhān by coming to offer their salāh).

3. It is necessary for the muadh-dhin to be a male. The adhān of a female is not proper. If a woman delivers the adhān, it should be repeated. If salāh is offered without it

being repeated, it will be as if the salāh was offered without any adhān.

4. It is necessary that the muadh-dhin be of sound intellect. If a child who has not reached the age of understanding, a mentally deranged person or an intoxicated person delivers the adhān; it will not be counted.

5. The sunnah method of calling out the adhān is that the person calling out the adhān should be free from the major and minor impurities (hadath akbar and hadath asghar)[20]. He should go to an elevated place away from the musjid, face the qiblah, insert his forefingers into both his ears, and say the following words as loud as possible without overstraining himself:

Allahu Akbar four times,
Ash hadu an la ilāha illa Allahu twice,
Ash hadu anna Muhammadar Rasūlullāh twice,
Hayya alas salāh twice,
Hayya alal falāh twice,
Allahu Akbar twice again, and
La ilāha illa Allahu once.

[20] Hadathe akbar is the major impurity – that is, to be in a state of janābat where a bath is compulsory. Hadath asghar is the minor impurity where one is in need of performing wudū.

When saying "*Hayya alas salāh*", he should turn his face towards the right in such a way that his chest and feet do not turn away from the qiblah. When saying "*Hayya alal falāh*", he should turn his face towards the left in such a way that his chest and feet do not turn away from the qiblah.

In the fajr adhān, after saying "*Hayya alal falāh*", he should add the words:
As-Salāhu khayrum minan naum twice.

The total number of sentences of adhān are therefore fifteen while there are seventeen sentences for the adhān of Fajr.

The words of the adhān should not be uttered in a singing tune, nor should they be uttered in such a way that some of the words are said loudly while others are said softly.

After saying *Allahu Akbar* twice, the muadh-dhin should wait to the extent that the person who is listening to the adhān can reply to it.

Apart from *Allahu Akbar*, even for the other sentences, he should wait for a similar period before continuing with the following sentences.

6. The method of iqāmah is also the same. The difference is that it is preferable to call out the adhān outside the musjid, while the iqāmah is called out inside.

Adhān is called out in a loud tone while iqāmah is called out in a comparatively lower tone.

In iqāmah one does not say "*As-salāhu khairun minan naum*". Instead, for all the five salāhs, one has to say "*Qad qāmatis salāh*" two times.

When saying the iqāmah, one does not have to insert one's fore-fingers into one's ears. The reason for inserting the fingers into the ears is to raise the voice and this is not necessary when saying the iqāmah.

During the iqāmah, it is not necessary to turn to the right and left when saying *Hayya alas salāh* and *Hayya alal falāh*. However, some jurists are in favour of this.

More Rules Concerning the Adhān and Iqāmah

1. For every fard-e-ayn[21] salāh, it is sunnat-e-mu'akkadah[22] for males to call out the adhān once. This is irrespective of whether a person is a traveller or not, whether he is performing the salāh in congregation or alone, or whether he is performing a qaḍa salāh or not. For jumu'ah salāh, the adhān should be called out twice.

2. If a salāh was missed for a reason in which all the people were involved, then the adhān for that salāh should be delivered aloud. If it was missed for some specific reason, it should be delivered secretly in a soft voice so that people do not come to know of any missed salāh by hearing the adhān aloud. The reason for this is that missing a salāh is a sign of negligence and laziness and to be negligent and lazy in the affairs of Dīn is a sin. It is not appropriate to announce or expose one's sins.

If several salāhs were missed and all are being performed at one time, it will be sunnah to call out the adhān for the first salāh only. As for the other salāhs, only the iqāmah is

[21] the salāh which is mandatory on every individual.

[22] an emphasized sunnah.

sunnah. However, it is mustahab to call out the adhān for each salāh separately.

3. If a person is travelling and all his companions are present with him, it is mustahab and not sunnat-e-mu'akkadah, for him to deliver the adhān.

4. If a person offers his salāh at home, whether alone or in congregation, then both the adhān and the iqāmah will be mustahab for him on condition that the adhān and iqāmah of the musjid of that area or town has already been called out. This is so because the adhān and iqāmah of the area is sufficient for all the residents of that neighbourhood.

5. If a person goes to a musjid in which the adhān, iqāmah and salāh has already been performed, it will be makruh for him to deliver the adhān and iqāmah when offering his own salāh. However, if that musjid does not have any appointed imām or muadh-dhin, it will not be makrūh, but preferable.

6. If a person is in a place in which all the conditions for Jumu'ah salāh are found and Jumu'ah is even performed there, yet despite this, he offers Zuhr salāh instead of Jumu'ah salāh, it will be makruh for him to call out the adhān and iqāmah. This is irrespective of whether he

offers the Zuhr salāh due to some excuse or not, or whether he offers it before the completion of the Jumu'ah salāh or after its completion.
7. It is makruh for women to call out the adhān and iqāmah irrespective of whether they are offering their salāh in congregation or individually.

8. Apart from the fard-e-ayn salāh, adhān for any other salāh is not prescribed - irrespective of whether it is a fard-e-kifāyah salāh, such as janāzah salāh, or a wajib salāh, such as witr salāh, the salāhs of Īd; or whether it is a nafl salāh.

9. It is mustahab for the person who hears the adhān to reply to it, irrespective of whether he is a male or female, in a state of purity or impurity. Some ulama have said that it is wajib. But the preferred opinion is that it is mustahab.

Replying to the adhān means that the words which the muadh-dhin says should be repeated. However, when replying to *Hayya alas salāh* and *Hayya alal falāh*, he should say, *La hawla wa lā quwwata illa billāhil aliyyil azīm*.

For *As-salāho khairun minan naum*, he should say *Sadaqta wa bararta*.

After the adhān, he should send salutations to Rasūlullāh ﷺ and then read the following dua:

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ , وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ , وَابْعَثْهُ مَقَامًا مَحْمُودَنِ الَّذِيْ وَعَدْتَّهُ إِنَّكَ لاَ تُخْلِفُ الْمِيْعَادْ

10. On hearing the adhān of Jumu'ah, it is wajib to leave whatever one may be occupied with, and go for the Jumu'ah salāh to the Jāme Musjid. It is harām to occupy oneself in any transaction or any other sort of work.

11. Replying to the iqāmah is also mustahab and not wajib. In replying to *Qad qāmatis salāh*, one should say *Aqāmahallahu wa adāmaha*.

12. In eight situations, an answer to the adhān should not be given:
(1) while offering salāh,
(2) while listening to a khutbah irrespective of whether it is a khutbah of Jumu'ah or any other khutbah,
(3) when one is in a state of haid,
4) when one is in a state of nifās,
(5) while one is teaching or learning the knowledge of Dīn,
(6) while one is having sexual intercourse,

(7) while one is relieving oneself,
(8) while one is eating, i.e. it is not necessary. After having completed these occupations and much time has not lapsed since hearing the adhān, one should reply to it, otherwise one should not reply.
It is not necessary for the person who is calling out the adhān to respond to the adhān as well.

13. If a person forgets to reply to the adhān or intentionally does not reply to it and on the completion of the adhān, he remembers or decides to reply to it, he should reply to it if much time has not lapsed, otherwise he should not reply.

14. If considerable time has passed after having called out the iqāmah and the congregation has not stood up as yet, the iqāmah should be repeated. But if much time has not passed, it does not have to be repeated.

The iqāmah for Fajr Salāh has been called out but the imām has not offered his sunnah salāh of Fajr as yet. If he occupies himself in offering his sunnah, then the time that he takes will not be regarded as a long time and it will therefore not be necessary to repeat the iqāmah. However, if one occupies oneself with something that is

not a part of salāh, such as eating and drinking, then in this case the iqāmah will have to be repeated.

15. While the muadh-dhin calls out the adhān; he dies, falls unconscious, his voice breaks down completely or he forgets and there is no one to correct him, or his wudu breaks and he rushes to repeat it - in all these cases, it will be sunnat-e-mu'akkadah to repeat the adhān.

16. If a person's wudu breaks while he is calling out the adhān or iqāmah, it will be preferable for him to complete the adhān or iqāmah and thereafter perform his wudu.

17. It is makruh for one muadh-dhin to call out the adhān in two musjids. He should call out the adhān in the musjidin in which he offers his fard salāh.

18. It is the right of the person who calls out the adhān to call out the iqāmah as well. But if after calling out the adhān, he goes away somewhere or permits someone else to call out the iqāmah, it is permissible for that person to call out the iqāmah.

19. It is permissible for several muadh-dhins to call out the adhān at the same time.

20. The muadh-dhin should complete his iqāmah at the place where he commenced it. He should not move from place to place while reciting the iqāmah.

21. Niyyah is not a condition for adhān and iqāmah. However, one is not rewarded without making an intention. The intention is that one is calling out the adhān solely for the pleasure of Allah and for the reward of it, and for no other reason.

The Sunnats and Mustahabs of Adhān and Iqāmah

The sunnats of adhān and iqāmah are of two types. Some are related to the muadh-dhin while others are related to the adhān and iqāmah. We will first mention the sunnats related to the muadh-dhin, and then those that are related to the adhān and iqāmah.

Sunnats related to the muadh-dhin

1. The muadh-dhin has to be a male. The adhān and iqāmah of a female is makruh-e-tahrimi. If a woman calls out the adhān, it will have to be repeated, but not the

iqāmah. This is so because repetition of the iqāmah is not stipulated as opposed to the repetition of the adhān.

2. The muadh-dhin has to be of sound mind. The adhān and iqāmah of a mentally deranged person, intoxicated person or an immature child is makruh. Their adhān will have to be repeated and not their iqāmah.

3. The muadh-dhin must know the necessary rules applicable to him and he must also know the times of the different salāhs. If an ignorant person[23] calls out the adhān, he will not obtain the same reward as that of a qualified muadh-dhin.

4. The muadh-dhin must be pious and religiously-minded and he must be aware of the condition of the people - reminding those who do not attend the congregation. He must do this if he has no fear of anyone causing harm to him.

5. The muadh-dhin must have a loud voice.

[23] Here, an ignorant person refers to the person who does not know the *salaat* times nor does he ask anyone.

Sunnats related to the adhān and iqāmah

1. The adhān should be called out at an elevated place outside the musjid. The iqāmah should be called out inside the musjid. To call out the adhān inside the musjid is makruh-e-tanzīhī. However, it is not makruh to call out the second adhān of Jumu'ah inside the musjid in front of the pulpit (mimbar). In fact, this is practised in all the Muslim countries.
2. The adhān has to be called out in a standing position. If anyone calls it out while sitting, it will be makruh and it will have to be repeated. However, if a traveller is on his mount or a person delivers adhān for his own salāh, it will not have to be repeated.

3. The adhān has to be called out in a loud voice. However, if a person is calling out the adhān for his own salāh, he has the choice to say it aloud or softly. Even then, there is more reward in saying it aloud.

4. It is mustahab to insert the fore-fingers into the ears at the time of calling out the adhān.

5. The words of the adhān should be said with a pause between them, while the iqāmah should be said quickly. In other words, when saying the takbīrs of the adhān, the

muadh-dhin should pause after every two takbīrs so that those who are listening to the adhān can repeat the words. Apart from the takbīrs, he should pause after every sentence and thereafter continue with the next sentence. If, due to some reason, he does not pause in this way, it will be mustahab to repeat the adhān.

If the iqāmah was called out by pausing, it is not mustahab to repeat it.

6. When calling out the adhān, it is sunnah to turn towards the right and left when saying *Hayya alas salāh* and *Hayya alal falāh*. This is irrespective of whether the adhān is for a salāh or for some other reason.[24] However, his chest and feet should not turn away from the qiblah.

7. The Adhān and iqāmah should be called while facing the qiblah as long as one is not mounted on an animal. It is makruh-e-tanzihi to call out the adhān and iqāmah while one is not facing the qiblah.

[24] Some other reason could be that he is calling out the adhān for his own salāt or calling out the adhān for a new-born child.

8. At the time of calling out the adhān, it is necessary for the person to be pure from hadath-e-akbar (major impurity) and mustahab to be pure from both the major and minor impurities. At the time of calling out the iqāmah, it is necessary to be pure from both the impurities. If a person calls out the adhān while in a state of hadath-e-akbar, it will be makruh-e-tahrīmī and it will be mustahab to repeat that adhān. Similarly, if a person calls out the iqāmah while in a state of major or minor impurity, it will be makruh-e-tahrīmī but it is not mustahab to repeat the iqāmah.

9. It is sunnah to say the words of the adhān and iqāmah in sequence. If an error is made in the order of the adhān or iqāmah, such an error should be rectified by repeating the misplaced sentence in its proper sequence, e.g a person says,
Ash hado anna Muhammadar Rasūlullāh before *Ash hado an la ilāha illa Allahu*,
or he says, *Hayya alal falāh* before *Hayya alas salāh*.

In the first instance, the sequence of the adhān is set in order by calling out,
Ash hado an la ilāha illa Allahu
and then repeating,
Ash hado anna Muhammadar Rasūlullāh.

In the second instance, after saying,
Hayya alas salāh,
he should repeat,
Hayya alal falāh.

It is not necessary to repeat the entire adhān.

10. While calling out the adhān and iqāmah, no other words should be spoken[25], even if they be a greeting or a reply to a greeting. If a person speaks while calling out the adhān or iqāmah and he spoke considerably, he should repeat the adhān and not the iqāmah.

[25] This ruling is for the muadh-dhin. It is not proper for those listening to the adhān and iqāmah to talk, recite the Qurān or occupy themselves in any other task. They should concentrate in replying to the adhān and iqāmah. If a person is reciting the Qurān, he should stop and concentrate on replying to the adhān and iqāmah.

Miscellaneous Questions Regarding Adhān

Question
Is it permissible to kiss the thumbs upon hearing the name of Rasūlullāh ﷺ during the adhān?

Answer
Kissing the thumbs upon hearing the name of Rasūlullāh ﷺ has no basis in the Shari'ah.

Question
I noticed that the muazzin in our mosque, before giving adhān recites the following durood - *sallallaho alan Nabīyye ummiye wa alihi sallallaho alayhi wassalam as salatau wa salāman alayka ya rasoollah*. Is it correct to recite this before giving adhān as well as before iqāmah?

Answer
If it is done silently by himself, then any form of Durood or Dhikr may be recited.

The word, '*Yā Rasūlullāh*' should not be used since many people attach wrong beliefs to these words. If these words are said aloud like the words of the Adhān and Iqāmat, it is a bid'ah (innovation) and will be harām.

Question

In replying to the adhān, should we say "*sallahu alahai wasallam*" while replying to "*Ashadu Anna Muhammed ar Rasoolullah*"? Are we supposed to say "*sallahu alahai wasallam*"?

Answer

According to the narrators of Hadith, we are supposed to repeat the exact words of the muadh-dhin except for '*Hayya alas Salāh*' and '*Hayya alal Falāh*', There is no mention of saying the words, '*Sallallāhu Alayhi Wasallam*'. However, if one does so, without thinking it to be necessary, then there is no harm in it.

Question

Is the hadith that mentions replying back to *"Qadqamatis Salah*" unauthentic?

Answer

This Hadith is recorded by Imām Abu Dawud in his Sunah, Hadith 529. The chain of narrators have been classified as weak.[26] However, such a Hadith can be used

[26] Mukhtasar al-Munzhiri, vol.1 pg.285

to establish a mustahab act. The fact that it is weak does not necessitate its total rejection.

Question

The purpose of installing a transmitter and receivers at homes is because the adhān could not be heard with the normal microphone system. Is it permissible to install transmitters? At present the adhān, Jumu'ah khutbah and other special programs are being transmitted.

Answer

To install transmitters is mubāh (permissible). There is no prohibition in Shari'ah for that.

The transmitters serve as a reminder for salāt and an ideal opportunity for womenfolk to benefit from the discourses of the Úlama in the Musjid.

Question

In our town there are many adhāns all at once. Should we wait for all the adhāns to be over before praying. Sometimes we cannot hear the adhān properly.

Answer

A person should answer and comply with the adhān of his or her Musjid, i.e. the Musjid nearest to one's house. There is no need to wait for all the adhāns to finish.

Question

In our musjid, the adhān is recited quite loudly over the loudspeaker. The non-Muslim residents become annoyed. Should the loudspeaker not be toned down to avoid dispute and ill-feeling with the non-Muslim neighbours?

Answer

Yes, the system should be toned down. The Sharī'ah does not instruct that the adhān be recited over a microphone system nor does it have to be excessively loud.

Question

Should the musallīs respond to the second adhān recited in front of the mimbar on Fridays?

Answer

The response should be in the mind, without any lip or tongue movement. The du'ā too should be read in the mind.

Question
If the muadhdhin's wudū breaks during the adhān, what should he do?

Answer
He should complete the adhān.

Question
When reciting the Iqāmah, should the muadhdhin stand immediately behind the imām in the first saff?

Answer
The iqāmah may be recited from any position in any saff. No specific place has been allocated for the iqāmah.

Question
What should be done if the adhān commences while one is reciting the Qur'ān or performing wudū?

Answer
Halt the recitation of the Qur'ān and respond to the adhān. One may resume the recitation after reciting the duā after adhān.

If the adhān begins while one is performing wudū, continue with the wudū, but respond to the adhān as well.

Question

In my masjid, the words, "*Yā Rasūlallāh*" are said after adhān and also by the Imām in the Friday Khutbah. Is this permissible?

Answer

Àbdur-Rahmān Ibn Abi Laylā ﷺ narrates that Ka'b Ibn Újra ﷺ met me in the Musjid. He said to me, 'Should I not gift you something that I had heard from Nabī ﷺ?' I replied, 'Most certainly, please do so.' He said, 'We asked Rasūlullāh ﷺ, 'O Rasul of Allah, how should we send salāt (blessings) upon you and the Ahlul-Bayt (members of your household)? For Allah ﷻ has shown us only how to send salāms (salutations) upon you (but not Salāt)?' Nabī ﷺ replied, 'Say, O Allah, send Salāt (blessings) upon Muhammad ﷺ like how you sent them upon Ibrāhim ﷺ. Verily You are the most worthy of praise, most honourable (the formula of Durood-e-Ibrāhim).'[27]

In this Hadith (tradition), Nabī ﷺ taught his Sahāba ﷺ the way of sending Salāt and Salām (blessings and salutations) upon him. Also we see no similarity between the way taught by Nabī ﷺ and the baseless custom prevailing nowadays.

[27] Sahīh Bukhari and Muslim.

Undoubtedly, Salāt is a powerful blessing and a means of great rewards, provided it is carried out in the way shown by our beloved Nabī ﷺ. Neither has Nabī ﷺ nor the Sahāba ﷺ, Tābi'īn (Rahimahumullāh) and pious predecessors specified any time or mode for reciting of Durūd and Salām as is the practice nowadays. Neither did any of the Sahābah ﷺ nor Tābi'īn carry out the practice that is now prevalent. In fact, they strongly opposed such innovations.

To specify certain times, e.g. after Fard (obligatory) prayers or after Jumu'ah, likewise, after adhān and to recite in a loud voice or in group form, etc. and to regard these practices as necessary and part of Dīn is undoubtedly an innovation.

It is narrated that Ibn Mas'ūd ﷺ once heard of a group that had gathered in a Musjid reciting the Kalimah and Durūd and Salām in a loud voice. He immediately confronted them and said, 'This is a practice we have not seen in the time of Nabī ﷺ. I regard you all to be only innovators.' He continued to say this until he chased them all out of the Musjid.
Most definitely, we should make it a practice to recite Durūd and Salām on Nabī ﷺ as much as possible, but we

should be careful to do this only in the way shown to us by Nabī ﷺ himself.[28]

The Philosophy of Adhān

The following is an in-depth study into the inception and establishment of the adhān as expounded by Moulānā Idrīs Kandhelwī in his book, Sīratul Mustafā ﷺ.

After Īmān (belief), Salāh occupies the loftiest status in Islām. The performance of Salāh with Jamā'at is of supreme importance. It is somewhat problematic for all the people to gather at a specific place and time without any form of announcement. When Rasūlullāh ﷺ brought this up in a consultation, someone suggested lighting a fire. Another person suggested the chiming of bells whilst another proposed blowing a trumpet. Rasūlullāh ﷺ loathed the use of fire as this bore resemblance to the Zoroastrians. He objected to the chiming of bells due to its resemblance to the practice of the Christians and he was opposed to the use of a trumpet as it may be tantamount to emulation of the Jews. Without reaching any firm decision, the gathering broke up and everyone returned home.

[28] Ahsanul Fatāwa vol.1 pg.363

During this period, ‘Abdullāh Ibn Zaid Ibn ‘Abdi Rabbihī ﷺ was shown the celebrated dream of adhān and iqāmah. When he related his dream to Rasūlullāh ﷺ, the latter remarked: “This dream is true.” In other words, this dream is from Allāh and it is free of nafsānī (sensual) and Shayṭānī (satanic) influence. Although a categorical injunction cannot be established on the basis of a pious dream or inspiration, yet the endorsement issued by Rasūlullāh ﷺ of the contents of this dream has actually made it acquire the status of divine revelation. Rasūlullāh ﷺ instructed the Saḥābah ﷺ to call out the adhān using the same words. The adhān subsequently became one of the *sha‘āir* (salient features) of Dīn.

Then again, the configuration and sequence of the words of adhān is also remarkable. These few words sum up the three basic fundamentals of Islām; tauḥīd (oneness of Allāh Ta‘ālā), risālat (prophethood) and the hereafter. The words *Allāhu Akbar* describe the greatness and magnanimity of Allāh Ta‘ālā. The words *Ash-hadu Allāilāha Ilallāh* confirm the tauḥīd (oneness of Allāh Ta‘ālā) and negate polytheism. The words *Ash-hadu Anna Muḥammadar-Rasūlullāh* affirm the prophethood of Rasūlullāh ﷺ. They are a proclamation of the fact that we have recognised Allāh Ta‘ālā and the method of

worshipping Him through the medium of none other than Rasūlullāh ﷺ.

Following this proclamation of tauḥīd and risālat, the greatest form of devotion is ṣalāh and to this objective the words of '*Ḥayya 'Alas-Ṣalāh*', summon the believers. And with the words '*Ḥayya 'Alal Falāḥ*', a call to perpetual success is made and these words are a subtle reference to the hereafter as well. In other words, if you desire eternity and perpetual success, apply yourself to the sole worship of Allāh Ta'ālā. The word success refers to the success of the hereafter. And finally the adhān is terminated with the opening words of *Allāhu Akbar Allāhu Akbar Lā Ilāha Ilallāh*. In other words, Allāh Ta'ālā is the greatest and nobody is entitled to worship and devotion but Him.[29]

[29] Imām Qurṭubî and others say: "The adhān, in spite of its limited number of words, comprises of a number of articles of faith. It commences with the greatness of Allāh Ta'ālā. This also includes the very presence of Allāh Ta'ālā. Therefater, it mentions *tauḥîd* and negates *shirk* (polytheism). It then declares the *risālat* (prophethood) of Muḥammad Rasūlullāh ﷺ. Immediately after *Shahādah*, it summons (the faithful) to a specific form of devotion because the knowledge of this devotion could only be gleaned from Rasūlullāh ﷺ. Thereafter it calls to success and this success is a reference to an eternal success. And in this is a subtle indication towards the hereafter. Finally the adhān, repeats the opening words to add more emphasis to (its message)." (Fatḥul-Bārî volume 2, page 62)

The person whom Allāh Ta'ālā has granted a little common sense will, by merely glancing over the translation of the adhān, realise that the adhān is an embodiment of d'awat (invitation) to the truth and it is a voice that invites towards Allāh Ta'ālā. On the contrary, the chimes of the Christians, the trumpet of the Jews and the conch-shell of the Hindus are merely objects of play and amusement. With the proclamation of Allāh's greatness and grandeur, with the declaration of His oneness and divinity, a devotee is able to reach Allāh. He will never be able to reach the Almighty with the thumping of drums or the clanging of bells.

Persian couplet: "The path you are treading on is the path that leads to Turkey (whilst your intention is to go elsewhere).

It seems like the words of the adhān were sanctioned through a dream because the adhān embraces proclamation of the prophethood of Rasūlullāh ﷺ. And to publicly proclaim this prophethood and to invite towards his Dīn is a compulsion upon the servants and devotees.

> Persian couplet: "It is better and more satisfying when the mysteries of the beloved are expressed by someone else."

On the night of M'irāj, Allāh Ta'ālā directly instructed Rasūlullāh ﷺ to establish Salāh. And Rasūlullāh ﷺ also heard the words of the adhān being called out as he was ascending and descending the levels of the heavens. It appears in Khasāisul-Kubrā on the authority of Hadrat 'Alī ؓ that an angel called out the adhān in the heavens and Rasūlullāh ﷺ heard it.[30]

Hadrat 'Āyeshah ؓ narrates that Rasūlullāh ﷺ said: "Jibrīl ؑ called out the adhān in the sky and he urged me forward to lead the Salāh. So I led the angels in prayer."[31]

Furthermore, after hijrah, when the need arose for a public announcement to summon the faithful to salāh, 'Abdullāh Ibn Zaid ؓ was taught the words of the adhān and iqāmah in a dream. When he heard the dream being related to him by 'Abdullāh Ibn Zaid ؓ, Rasūlullāh ﷺ instantly realised that these were the words of adhān and iqāmah he had heard whilst in M'irāj. This is why, on hearing the words, he spontaneously declared: "This is an authentic dream." In other words, this dream precisely

[30] Khasāisul-Kubrā volume 1 page 164.

[31] Khasāisul-Kubrā volume 1 page 176.

corresponds to what I had heard whilst awake on the night of M'irāj.

There are conflicting narrations in regards to the (number of) words of the adhān and iqāmah. According to the adhān of Abū Mahdhūrah ﷺ, tarj'ī[32] is an integral part of the adhān. Hence, the adhān will comprise of nineteen words whilst the iqāmah will comprise of seventeen words. Imām Shāfi'ī (Rahimahullah) has opted for the adhān of Abū Mahzūrah ﷺ.

Imām Abū Hanīfah (Rahimahullah) has preferred the adhān of 'Abdullāh Ibn Zaid ﷺ because after all, the actual legislation of the adhān is linked to the dream of 'Abdullāh Ibn Zaid ﷺ. Furthermore, Hadrat 'Umar ﷺ also had the identical dream that corresponds to the adhān of 'Abdullāh Ibn Zaid ﷺ.

Shaikh Ibn I'lān Makkīrm[33] writes in Sharh Kitābul-Adhkār, volume 2 page 70, that it is cited in Tabrānī's Awsat that Abū Bakr ﷺ also saw the identical dream.

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[32] A reference to certain words of the adhān being repeated; first softly and then relatively loudly.

[33] It is stated in the Awsat of Tabrānî that Abū Bakr ﷺ also saw such a dream. According to Wasît, just over ten Sahābah ﷺ saw such a dream. [Futūhātur-Rabbāniyyah 'Alal Azkārin-Nawawiyyah volume 2

Then Rasūlullāh ﷺ declared the dream to be authentic and instructed Bilāl ؓ to call out the adhān accordingly because the adhān of 'Abdullāh Ibn Zaid ؓ was identical to the adhān Rasūlullāh ﷺ heard Jibrīl ؑ calling out in the heavens when he undertook his journey of M'irāj. And at the urging of Jibrīl ؑ, Rasūlullāh ﷺ led the angels in salāh. It appears in a Hadīth that when 'Abdullāh Ibn Zaid ؓ related his dream to Rasūlullāh ﷺ, he advised him, "Teach the words of adhān you were taught in the dream to Bilāl because he has a louder voice than you."

Thereafter, during the lifetime of Rasūlullāh ﷺ and in his very presence, Bilāl ؓ continued calling out the adhān in exactly the same words that were taught to him by 'Abdullāh Ibn Zaid ؓ.

Furthermore, on the basis of authentic and explicit Ahādīth, it is categorically established that the adhān of

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page 70] 'Allāmah Zarqānî says, it is narrated in the Awsat of Tabrānî that Abū Bakr ≠×□ ©[ℑ□ ψaw a dream of the Azān. He extracts this Hadîth on the basis of the following *Sanad*:

Zuafar bin Huzail narrates from Abū Hanîfah who narrates from 'Alqamah who narrates from Ibn Marthad who narrates from Ibn Buraidah that a man from the Ansār …."

Tabrānî comments: "Nobody but Abū Hanîfah narrates this Hadîth from 'Alqamah." [Zarqānî volume 1 page 377]

'Abdullāh Ibn Zaid ﷺ did not contain *tarj'ī*. Also, as mentioned above, Abū Bakr ﷺ and 'Umar ﷺ saw exactly the same dream as 'Abdullāh Ibn Zaid (and this dream makes no mention of *tarj'ī*).

For these reasons, Imām Abū Hanīfah (Rahimahullah) pronounces the adhān of 'Abdullāh Ibn Zaid ﷺ that is mentioned in a number of Ahādīth as more appropriate.

Since the adhān is one of the *Shi'ār* (salient features) of Islām and its words contain a form of distinctive spiritual illumination and *barakāt* (blessings), the Sharī'ah has enjoined calling out the adhān in the ear of a newborn child so that the words of *tauhīd* and *risālat* are the first words to land on the child's ears upon his entry into this world. This will enable the child to renew his pact of *alastu*.[34]

The Benefit of Responding to the Adhān

The adhān is called out for the fard salāts. For those who listen to the adhān, according to some scholars it is

[34] A reference to the pact every soul had taken with Allāh Ta'ālā in the realm of souls wherein Allāh Ta'ālā questioned the souls saying: "*Alastu Birabbikum….*" (Am I not your Lord?) Hence the name 'the realm of *Alastu'*.

mustahabb (preferable) to respond to the adhān while others are of the view that it is wājib (compulsory).[35]

The person who responds to the adhān regularly with respect and reverence and shuns all innovations, will Inshā Allāh, be blessed with uttering the kalimah[36] at the time of death. What greater good fortune can there be? Moulānā Zul Fiqār Ahmad Naqshbandi (Dāmat Barakātuhum) has on numerous occasions quoted Moulānā Ahmad Alī Lāhorī (Rahimahullāh) as saying that it was his experience that whoever regularly responded to the adhān was granted the good fortune of reciting the kalimah at the time of death.[37]

The reason for this is that when one is about to die, those around him are commanded to recite the kalimah in a loud voice, so that he could hear it and also begin reciting the same. He must not be commanded to read the kalimah.[38] The same condition is found in responding to the adhān, namely, one person is calling out the kalimah and the listener is responding to it. In this manner, a habit

[35] Namāze Masnūn p.253.
[36] The kalimah refers to the sentence, "Lā ilāha illallāhu…" – a testification by the recitor to the oneness of Allāh.
[37] Nabī Karīm ﷺ Kī Pasandīdah Namāz, p. 143.
[38] Al Bahrur Rāiq, vol. 2, p. 170.

is created in the listener to recite the kalimah as soon as he hears it. This habit will be of immense benefit at the time of death.

One who is not in the habit of responding to the adhān, may perhaps say, "onions, potatoes" or begin singing or doing some action that he habitually committed during the course of his life. Some people respond by saying, "I have committed sins my whole life. Now what benefit is there in reciting the kalimah?" In this way, a person rejects the kalimah at this most crucial hour. May Allāh save us from an evil consequence.

How Do We Treat Our Muadh-dhins

When the musjid committee employs a muadh-dhin, there is no clear-cut job description detailing what is expected of him. As a result, the muadh-dhin find himself responsible to the entire congregation, rather than the appropriate authorities. He is thus expected to be a security officer, a toilet cleaner or a gardener coupled with the noble task of calling out the adhān.

Similarly, there is a stark lack of consideration for the duration of service when it comes to leave, allowances, etc. Muadh-dhins are totally neglected in the field of education and training and there is an absence of opportunities for personal development. Many muadh-dhins undergo poor social conditions because their living quarters are not conducive to decent living standards. Muadh-dhins generally hold the perception that conditions of employment such as punctuality for salāh are not uniformly enforced between them and the imāms, who may sometimes be late or even absent from salāh without the reprimands the muadh-dhins receive.

The musjid trustees assume a position of authority which has to be discharged with compassion and justice. Nabī ﷺ

said, "Woe to the rulers, leaders and trustees. On the day of Resurrection, some people will wish they could be suspended between the heaven and the earth rather than having to face the burden of their responsibilities."[39]

After all, the muadh-dhin is a human being who can err and slip. Overlook his faults and treat him justly just as you would treat any other human being. He is entitled to decent working conditions and a reasonable salary.

و الحمد لله وصلى الله على النبي الكريم

The End

[39] Sahīh Ibn Hibbān.